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538 my observations, including particularly those which do not appear in Grenard or other authorities, together with such of Grenard's data and conclusions as are necessary for their elucidation.

In Vol. III of " La Haute Asie " the author discusses the mass of tradition, pre-Muhammadan in origin but " captured " by Islam, of which the chief repositories are the *tazkiras* or sacred books of the various sanctuaries. At Imamlär, among the foot-hills of the Kunlun 45 miles south-west of Keriya, I bought from one of the mullas a modern copy of the *tazkira* of the shrine. With the help of Murad Qari I translated this quite short work, a matter of considerable difficulty owing to the badness of the writing and the obscurity in some places of the Turki. The legend proved to be that of the " Four Imams," Nasir-ud-din, Zahur-ud-din, Mu'in-ud-din and Qawam-ud-din, the last of the twelve descendants of 'Ali who according to local tradition came from Arabia at various times during the ninth and tenth centuries and were martyred in battle for the Faith. The narrative tells how the Four Imams sent one of their captains, Yusuf Qadir Khan Ghazi, with an army of 40,000 men to Kashgar, which showed signs of reverting to paganism. Yusuf Qadir Khan reported by letter that the people of Kashgar refused to believe in the Prophet unless His descendants (i.e. the Imams) came in person. The Four Imams accordingly set out for Kashgar with an army of 140,000 faithful.[1]

The psalm which the Imams sang at Madain in Arabia before they marched is worth repeating:

539 PSALM OF THE FOUR IMAMS WHO SET OUT FROM BAGHDAD TO CONQUER THE LAND OF KASHGAR

Ai igizlärni qelghuchi pasti
Bär-ni yoq, yoqni qelghuchi hasti;
Zikrgha järi qelsäne
Lashkarni qäri qelsäne;
Salmä konglegha ghair yädini
Ber bu 'äjiz til-lärning murädini;
Konglegha 'ilm o 'ishq tushgärghil
Ber 'amal räst, yollgha bäshqärghil;

[1] The method by which they numbered the army is quaint, and is reminiscent of Herodotus' description of the numbering of the Persian host by Xerxes. They took a grain of maize for every ten men, and then weighed the maize, which was found to amount to one *charak* (about 20 lb.); the number of grains in one *ching* (1/16th of a *charak*) was then counted and the total arrived at.

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Bübäkam hurmatidin, ai Bärä
Barja mushkil ishigha bér, Yärä;
Hama mushkil-läreni äsän ait
'Ishq o faiz o futuh ahsän ait.

(Translation)

O Thou who makest high places low,
Who makest Nothingness out of Existence and Existence out of Nothingness;
Make (our mouths) worthy to utter Thy name,
Make our army worthy to read (Thy word).
Put not in our hearts the thought of anything other (than Thee).
Grant the desire of these our humble tongues.
Implant knowledge and love (of Thee) in our hearts.
Grant that we may act aright and guide us in our path;
By the virtue of our Ancestor, O God,
Deliver the infidels to adversity, O Beloved (God);
Make all our difficulties easy;
Grant us Thy love and favour, grant us victory.

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In Bokhara and Ferghana the Imams were joined by further large armies of adherents under the command of local notables. When they arrived at Kashgar "the troops filled the city so full that if anything had fallen from Heaven it would have fallen upon the shoulders of the army, for there would have been no room for it upon the earth." The Kashgaris had therefore no choice but to embrace Islam. Leaving Yusuf Qadir Khan as governor of Kashgar, the Imams set out for Khotan. At Yarkand, which was then quite a small place, the inhabitants became converted at once; as a reward the Imams informed them that one day Yarkand would be the capital of the country. At Goma a body of people were seen on the road ahead; some came to the Imams and were converted, others ran away. The Imams were suspicious of these latter, wherefore the place was afterwards Goma, from *guman*, "suspicion." Pialma (two marches west of Khotan) received its name from the fact that the people brought presents of quinces and apples (*bih* and *alma*) to the Holy Ones.[1]

Meanwhile the princes of Khotan, named Juqta Rashid and Nuqta Rashid, were preparing to resist. The first encounter between the infidels and the Mussulman army was at Qumrabat Padshahim, where in a skirmish the Imam Shakir

[1] Similar explanations are given for the names of Moji and Zanguya on the Yarkand-Khotan road, but I could not elucidate them. Such stories are obviously "etiological myths."

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796 During Ramazan it is incumbent on the good Mussulman to give to the poor the food he denies himself, and children go round singing quaint begging songs, which must be very old. Miss Sykes gives a translation of one she heard ;[1] here is another :

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SONG OF THE CHILD-BEGGARS AT RAMAZAN

Ramazan allah bu shahrim Ramazan !	God's Ramazan be to this town, God's Ramazan !
Ramazan aitip keldoh Danduklärdin.	From Danduklär I have come crying Ramazan.
Bizgha birnima qoilär miki qoimaqlärdin[2]	Surely a bit of sacrificial bread has been put out for me ?
Aq tukhe, appaqtukhe qamghaqda dur.	There's a white fowl, a nice white fowl on your perch.
Bizgha qoighan kakcha[3] *nän sanduqda dur.*	There's a round of bread stored in your cupboard for me.
Oining ärkasi taining izi, taining izi ;	Behind your house there are the hoof-marks of a foal, of a foal ;
Bizgha mu nan biredur, Baining qizi ?[4]	Won't you give me a little bread, O daughter of a rich man ?
Ramazan-ning uniörtida buz ala qoi	Let *me* have the brown piebald sheep on 14th Ramazan ;
Kalc pächakini Mullagha qo'e ![5]	Its head and feet you may keep for the Mulla.

It is not only at the nocturnal " Mi-Carême " of 14th Ramazan that a sheep is sacrificed. I well remember how under the old régime the streets of Constantinople used to swarm at " Qurban Bairam " with *hamäls* staggering under great fat sheep destined for the sacrifice ; and this festival is similarly celebrated at Turki Kashgar, though the slaughter is much less than in rich Stamboul. Sheep are only sacrificed at the houses of the well-to-do ; those who cannot afford one of their own go round in batches to the houses of their wealthier friends for the " salaam " ceremony. Standing

[1] " Through Deserts and Oases," p. 174.

[2] *Qoimaq* is a kind of bread baked in oil, only used for sacrificial offerings.

[3] *Kakcha* is a sort of large round biscuit-bread always put before guests. It is seldom eaten and the same *kakchas* turn up at party after party. Some glutinous substance is mixed with the flour of the *Kakcha* to make it durable.

[4] The possession of a yearling or two-year-old horse (*tai*) is a sign of wealth in Turkistan.

[5] i.e. " Don't try to palm off the customary mosque offerings on *me*—I want something better."

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Mother's Song

Kichik kina, qara kuz	Little tiny dark-eyed one
Wai balam!	Alas, my child!
Tili tatliq, shirin suz	Sweet of tongue, O silvery voice
Wai balam!	Alas, my child!
Balam mandin airilde	My child is taken from me
Wai balam!	Alas, my child!
Uida yalghuz qalarman,	In the house I am left alone,
Wai balam, balam!	Alas, my child! my child!

Daughter's Song

Man anamdin airilip	Torn from my mother's side
Sunde qanatim qaralip;	My wings are broken and bent;
Man yiglamae, kim yiglasun	Who may weep, if not I
Janim anamdin airilip?	Torn from my darling mother's side?

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Some days after the actual wedding two parties are given by the bride's family, if well-off, one for the men and the other for the ladies. The following is an account by D. of a wedding party she attended in the women's apartments of a wealthy household at Kashgar. It was by no means the first social function at which she assisted, for she frequently entertained and was entertained by the Kashgari wives of friends or dependants of the Consulate-General. Thanks to the colloquial knowledge of the language which she acquired, she thus became familiar with the feminine side of Turki social life, a subject on which I have found no first-hand information in any of the books I have read about Chinese Turkistan.

"I rode to Y—— K——'s town house on Camel Sulaiman, followed in a Chinese cart by Aisha Khan resplendent in a new dress, a purple velvet jacket embroidered with silver and a black and gold cap. When we arrived a servant conducted us through a narrow passage to the door of the inner court-yard of the house, where the bridegroom's mother and some of her friends and relations came out to receive us. The party had started at about half-past nine in the morning, and as it was now eleven most of the guests had already arrived and the women musicians were seated in a corner waiting to strike up. The room was large and whitewashed, and the guests in their gorgeous dresses sitting all round against the walls on quilts and gaily-coloured rugs made a wonderful blaze of colour.

"Some sat cross-legged but most in the usual Turki position, i.e. sitting on their heels with their knees on the ground. Most of the women were wearing their wedding clothes and ornaments, consisting of velvet gold-embroidered caps of different colours, satin coats trimmed with Indian cloth of gold, bright-hued silk skirts and highly polished black boots like riding-boots. In front of their caps they wore a big

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their strong voices are quite untrained and the sounds they emit are sometimes astonishing, but one can detect traces of melody even among the saxophone-like warblings of the donkey-drivers. D. is not a great musician, and my ignorance on the subject is "extensive and peculiar," but it was impossible not to be struck by the tunefulness and intelligibility of the local music compared with that of India and (still more) of China Proper.

In the course of my studies of the Eastern Turki language I transcribed many of the songs sung by the beggars and wandering musicians. There is no more difficult task in a foreign language, and it was only with the invaluable assistance of Murad Qari that I was able to puzzle out and translate the words; Qari himself was more than once at fault, for some of the verses are very old and the singers themselves could not always explain them. The "Ballad of Said Nochi Gangung" is of Kashgari origin, and my favourite quatrain, "My white hawk hath flown from my hand," would seem from its reference to the hills of Besh Karim, to be the work of an Artush bard. But it was at Yarkand, Khotan and—of all places—Polu, high up among the wild gorges of the Kunlun south of Keriya, a few miles from the lofty northern rim of Tibet, that Qari and I found our best "bits." It was most surprising to find a strain of true poetry in so remote a place as Polu. At a feast I gave in the house of the *yuz-bashi* (headman), a simple affair of tea, bread and boiled sheep, with a singsong to follow, there was a thin-faced lad with a great sheepskin cap who twanged his guitar like a master and sang verses of his own composition which would have done credit to the shepherds of Arcadia or Sicily of old. The material I collected may be divided into songs of poverty and exile, love-songs, comic ditties and popular snatches of various kinds, and ballads. Here are some specimens, with a Turki original in each class to show the verse-form:

(A) Songs of Poverty and Exile

(1)

Atam surse, ānam surse, "Yuraidur" danglār
"Kungle ghamda, kuze yāshda yiglaidur" danglār.

If my father ask you, if my mother ask you,
Say "He is distraught."
Say "His heart is sorrowful, his eyes are full of tears."
Say "He weeps for you."

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(2)

The choughs are among the mountain-tops
The torrents flow through the foot-hills;
Poverty has left its mark upon me.
Where are my father and my mother?

(3)

The road to Andijan is sandy,
None has e'er put sickle to it;
We are two poor brothers,
None was e'er so poor as we.

(4)

My horse is gone from before me,
My whip is no more at my side.
E'en though this be my native land
Poverty is come upon me.

(B) LOVE-SONGS

(5)

Rabābimning dastasi — The neck of my guitar is painted like a partridge
Keklik-qāshi, yilān-bāshi; — And like a snake's head inlaid;
Izdʼsām tapilmaedur — But search where I may I cannot find
Sikilak jawān qalam-qāshi. — My Love of the curls and the pencilled eyebrows.

(6)

The cocks are crowing to each other:
Surely it is the dawn?
At the street-corner men are weeping to one another:
Surely a famous Lady is dead?

(7)

Is there a pea within the twanging,
Twanging of my lute?
Is there a stone within the breast
Of her who sets me afire?

(8)

I became a butterfly, I flew away,
I came to thy garden of flowers.
Though my stature be so tiny
I am afire with love for my mistress.

(9)

So great is my love for my dear one,
E'en though I planted it, it could grow no taller;
So fair is the river of my tears,
If I watered my horse from it, he would never be satisfied.

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(10)

Altunda chilim bolse — Let my pipe be of gold
Marwārid kuze bolse — Let its eyes be of pearl [1]
Bir chaksām tamākungnī, — Let me smoke but one puff of thy tobacco,
Kuyak ute adā bolse — The fire that consumes me would be appeased.

(11)

Behind my back the banks of my canal are broken,
No one can keep them from falling;
This mistress of mine is a mischievous mistress,
No one knows what she will do next.

(12)

Oh that I had a samovar!
I would have tea ready boiling,
And while she drank but one cup
My Love would sport with me awhile.

(13)

My white hawk hath sped from my hand
To the hills of Besh Karim;
Howsoe'er I lure her, she will not come back to my luring,
She hath flown to the Garden of Paradise.[2]

(C) MISCELLANEOUS

(14)

If I would have a red rose blooming
I must not pluck it in the bud;
If I want not to fall in love
I must not stay in this city.

(15)

Fine white cloth, fine red cloth,
Fine cloth dyed all colours;
No word is there of the lads that are gone
And all the maids are sighing.

---

[1] I.e. let it be inlaid with mother-of-pearl.

[2] The white hawk (*toighun*) is very highly prized in Central Asia (see p. 233). Besh Karim, to the north-east of Kashgar, is the most fertile and picturesque district of the oasis.

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(16)

Taqdir-ullah tāghni yeratde
Tāghni yeratde;
Tāgh-ārasini qaranghu dep
Aini yeratde.

Almighty God created the mountains, the mountains;
Then because it was dark in the depths of the mountains, He created the moon.

(17)

If I sow maize upon a mountain-top,
"I'll scatter to the winds," it says;
If I take a sweetheart from a far country,
"I'll throw you o'er," she says.

(18)

A fearful tiger lying on the path
Can keep even a lion at bay;
He upon whom has fallen his father's curse
Can go no further on, life's way.

(19)

(Refrain)

Keling, yārim, kullawalilé — Come, my Beloved, laugh with me,
Khursand bolup oinawalilé: — Let us dance and happy be.

Some of the rhymes about particular towns are amusing; Keriya, for instance, has a reputation for gallantry:

(20)

On my right hand are ten rings,
The stones are false, only the hoops are true;
Of ten pretty things the lads of Keriya say
Only one is true.

(21)

Aqsu halalāre simiz, surun yerni khalaidur;
Keriya balalāre yaman, ch'ailik yarni khalaidur.

Aqsu kine are fat kine, they love a luscious meadow;
Keriya lads are bad lads, they love a pretty woman.

(D) Ballads

These are sung (never written) either in the tripping eight-syllable metre of "Hiawatha," or in rhyming quatrains. They are composed by anonymous minstrels on passing events of importance; no one, I was told, seemed ever to know who had

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composed a particular ballad. Of those sung in quatrains the following stanzas are typical; they concern the murder of a British subject called Qadir Haji at Karghalik in 1910:

(22)

Āla ātning ālasi	Like a piebald mare
Sungachida balasi	(That has lost) the foal at her side,
Qushuq qushup yighlaidur	Weeps and wails, lamenting
Qādir Hājimning ānasi.	The mother of my Qadir Haji.
Aq almaning chichake,	White buds were on the apple-tree,
Nimalār bolde pichake?	What has become of the blossom?
Yollda tushup qālipdur	On the highway where it fell
Qādir Hājimning tilpake.	Lies the cap of my Qadir Haji.

Some of the ballads are comic, as for example a short one I heard at Khotan beginning delightfully:

Mulla Tokhta 'ham Unbāshi,
Kirde bazargha Mingbāshi.

(23)

THE SAD STORY OF MULLA TOKHTA AND THE FARTHING'S WORTH OF TRIPE

Brother Mulla Tokhta, headman of our village,
Swaggered into market as if he were the Mayor.[1]
He hired himself a donkey
And bought a rope for a halfpenny
And a piece of tripe for a farthing
And hung the tripe from the donkey's neck.
The donkey promptly bolted
And kicked the beggar in the stomach.
(Mulla Tokhta) walked home with the tripe,
Took his knife without a handle and cut it up,
Took his spoon without a handle and stirred it,
Said "Let's have a feed," and was just sitting down
When in burst six policemen,
Ate up all the tripe and went away.

The best ballad I got was a Kashgar one which appears to be the latter part of a long epic dealing with the exploits and death of Said Nochi, a famous "Gangung" or brigand and popular hero of Kashgaria in the early years of the present century. Owing to his popularity the Chinese did not dare to arrest him openly and send him to Kashgar to be dealt with by the Tao Tai, for fear of his being rescued by his friends on the way. The lines literally translated below describe the

[1] *Mingbashi* means literally "headman of a thousand families," and *unbashi* "headman of ten families."

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•539 stratagem by which they inveigled him to Kashgar and the manner of his end. The minstrel who sang it began with a quaint prologue consisting of a quatrain of the "Songs of Poverty" type, followed by another quatrain in a different metre in praise of Kashgar. The ballad itself is in the same metre as "Mullah Tokhta 'kam."

(24)

The Ballad of Said Nochi Gangung

(Prologue)

I am twenty-six years old,
Poverty has fallen upon my head:
To whom shall I tell my story?
To my dear one, my brother.
Of ninety-nine thousand cities
Is Kashgar the queen,
Kashgar is the city
Whence Said Nochi Gangung came

* * * * *

Said Akhun[1] went away,
Six months he travelled from city to city,
Twenty-five cities did he visit.
Then came he to Old Turfan[2]
At its famous shrine.[3]
Forty days he kept the Fast of Silence.
On the forty-first day,
Having completed his Silence,
He returned whence he had come.
Then he came to Uch Turfan.
As he was sitting in a tea-house there[4]
Magistrate Wang happened to see him.
"Oho, Nochi, Said Gangung,
Five hundred soldiers have I here,
Be captain over them, I pray thee.
Ninety-five taels monthly pay
And thy rations will I give thee."
When he had finished speaking
Said Akhun, whom men call Gangung,
Answered and said "So be it."
In the city called Uch Turfan
Of five hundred soldiers
Became he commander and took up his abode.

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[1] "*Akhun*" in Kashgaria is practically equivalent to "Mr." or "Sir."

[2] An ancient town situated in a depression below sea-level, 100 miles S.E. of Urumchi; so called at Kashgar to distinguish it from Uch Turfan.

[3] Literally "like the Ashāb ul Kahf," which, I believe, is a famous shrine in one of the Holy Cities.

[4] Literally, "at the samovar," because all tea-shops use them.

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In the city called Uch Turfan
Fifty months he sojourned.[1]
When the fifty months were over
Magistrate Wang summoned him.
"Oho, Gangung Said Nochi,
Since thou camest to this city
Fifty months have passed and gone,
And no high office hast thou held.
I will give thee a sealed letter;[2]
This paper take with thee (sc. to Kashgar)
And give it to the Tao Tai
Of one of the four gates
He will appoint thee Captain."
When his enemy had spoken thus
(Said Nochi took) his own death-warrant[3]
And fastened it in his waistband.
At the time of evening prayer
Brought he it to Kashgar city.
When he came to Kashgar city
To his mother's house he went
And knocked upon the door.
His mother, prudent woman,
Opened the door and came out.
Seeing Said Akhun,
She asked him how he fared;
"O my son, Sait Gangung,
I have been separated from thee
These fifty months past.
After all these fifty months
If thou'lt stay one night with me
I shall attain my heart's desire."
When his mother said these words
He stayed one night with her.
On the morrow at dawn's first light
He sought out Mamat Khan
Expounded to him the matter;
Then went they out to Hazrat Apak
And on a couch by the big lake
Were sitting at a tea-house.
Suddenly came four men-at-arms;
"Oho Gangung Sait Nochi
The Lord Tao Tai summons thee."
When he heard the words, Lord Tao Tai
He leapt up in his place.
"God's will be done," he said.[4]

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[1] "Fifty months" is used vaguely to express a long interval of time.
[2] The Sino-Turki word *yudan* is used; it means a written order from a magistrate or high official.
[3] Note the "tragic irony" in the best Greek Tragedy style.
[4] *Alhukm'ullah*, the words prescribed by the Qur'an to be said on the point of death. Tragic irony again.

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When he came before the Lord Tao Tai
He said his say, word by word,[1]
Made deep obeisance and sat down.
They placed a cup of tea before him.
When he had drunk the Chinese tea
He unfastened his waist-band
Took out the death-warrant and gave it (to the Tao Tai).
When (Nochi) gave him the death-warrant
The Tao Tai took and read it
And bowed down his head.
Looking closely at Said Akhun,
He gave order to fire a salute of one gun
And spoke as follows:
"O Nochi Said Gangung
If thou hadst stayed in Kashgar[2]
And hadst disported thyself like a red rose-bud
Thou needest never have gone to that city (Uch Turfan)
Nor stayed there until thou brought me
Thine own death-warrant.
Now, O Gangung Said Nochi
Thou hast brought thine own death-warrant to me.
The names of seven Lords are upon it,
It is sealed with the seal of office.
Tell me, dost thou believe in the Power of God?"
When the Tao Tai asked this question
(Nochi replied) "O Amban, Lord Amban,
This is indeed an order of the Government;
I believe in the Power of God;
Whatever thou hast to do this day, do it."
When he had spoken, the Lord Tao Tai
Ordered his carriage to be made ready,
Ordered a waggon to be brought;
A salute of nine guns was fired.
Sait Akhun went off in the waggon
Five thousand men followed after him.
When he came to the city gate
Six executioners passed before him.
"Oho Nochi Said Gangung
Shall we shoot thee from in front
Or shall we shoot thee from behind?"
"Shoot me from behind," he said.
The Chief of the Six Executioners
Fired but one shot.
From this world to the next
With God's name on his lips journeyed Said Nochi.

The following is a selection from a number of proverbs and popular sayings I came across while studying the Eastern

[1] The meaning of the Turki line is doubtful. It may refer to his ceremonial greetings to the Tao Tai.

[2] The next seven lines are extremely involved and I have been obliged to paraphrase somewhat.

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Turki language. I was interested to find scarcely any of them identical with the Persian proverbs I had collected at Kerman, in spite of the strong Persian influence in the language. What is still more remarkable, however, is the fact that only two of them (Nos. 4 and 16) correspond with proverbs current in modern Turkey; this, at any rate, is what I found on examination of that most exhaustive collection of Osmanli Turkish popular sayings, "Osmanische Sprichwörter"[1]

Proverbs and Popular Sayings

(1) *Ishak mînmagan ādam ishak mînip ulturedur.*
When a man who has never been on a donkey gets one to ride, he kills it. (Cf. "beggars on horseback").

(2) *Ishak khotake minmaganlār emde minār tai*
Arpabadiān ichmaganlār emde ichār chai.
Those who never even rode a donkey's foal, now ride yearling horses; those who never even drank barley gruel now drink tea. (Nouveaux riches.)

(3) *Mushukni bir ishgha buiradem, mushuk quruqini buirade.*
I gave an order to the cat, and the cat gave it to its tail. (Refers to a habit of Oriental servants of passing an order from one to another right down through the household, with the result that the thing never gets done.)

(4) *Haiwān-ning a'lasi tashida, insān-ning a'lasi ichida.*
A beast's spots are on the outside, a man's on the inside. (Cf. the Osmanli Turkish proverb *haiwan a'lasi tishinda, insan a'lasi ichinda.*)

(5) *Tügening qosaqe āchse, yentaq-qa boinini uzutedur.*
When the camel's stomach is empty, he stretches down his neck even to the thorn-bush.

(6) *Yitkān mālning sape altun.*
The whip that's lost always had a golden handle.

(7) *Bai baigha, su saigha.*
The rich stand by the rich as the stream seeks the desert.

(8) *Hunjur marjān tāsh iken* Jewels and coral are but stones
Arpa puchāq āsh iken. Barley and beans make soup.
(i.e. riches are no use to a man who is lost in the desert.)

(9) *Abdāl yamānlase, khurjingha ziyān.*
If a beggar loses his temper, it is his pouch that suffers. (Cf. the Persian proverb *qahr-i-darvish ru-y-i-darvish*, "the wrath of a beggar is on his own head." For the Abdals, see Sykes, "Through Deserts and Oases of Central Asia," p. 242.

(10) *Hawaning guldúre bar, yamghúre yoq*
Buwaning āchiqe bar, maqdûre yoq.
If the wind roars, there'll be no rain;
If an old man storms, he storms impotently.

(11) *Bermās qizning nirkhe ustun.*
The girl whom her father does not want to give in marriage is priced high.

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[1] "K. K. Orientalische Akademie," Wien, 1865.

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(12) *Oghre birnima tapalmase, uzining tilpakini oghurla'edur.*
When a thief can't find anything else, he steals his own cap.

(13) *Puli-barning gepe ong, puli-yoqning gepe tong.*
A rich man's word is always right, a poor man's talk is always silly.

(14) *Az yegan un yer, tok yegan bir yer.*
He who eats sparingly eats ten times, he who eats too much eats once.
(i.e., he gets ill and in the long run eats less than the other.)

(15) *Ustun bāqip tukursang, yānip chushūr yuzung-ga.*
If you spit up into the air, it will fall back upon your face.
(i.e. don't bandy words with a low fellow or you will get worse than you give.) The Osmanli Turkish proverb is *Ruzgâra tukurān yuzina tukurur.*

(16) *Sui-bar ja'ida ut yoq*
Uti-bar ja'ida su yoq
Hawa salqin pasha yoq
Ata birlan āna yoq.
At the camping-place where there's water, there's no grazing; where there's grazing, there's no water; where there are no mosquitoes, the wind is bitter; when you've got your father, your mother isn't there.
(Cf. "Never the time and the place and the loved one all together.")

(17) *Ishak-ga taghārni ebarmang*
Don't send the load after the donkey (sc. bring the donkey back to the load—"putting the cart before the horse").

(18) *Khurūs waqtni ma'lūm qeladur, manzilni ishak.*
The cock tells you the time, the donkey tells you where your halting-place is (by braying).

(19) *Bar baqīr, yoq altun.*
Where there's copper, there's no gold.
(i.e. a man is either gold all through, or copper all through.)

(20) *Ādam uttuz, Khuda toqquz.*
Man says thirty, God says nine (Man proposes . . .).

(21) *Ishengan tāghda kik yatmās.*
The mountain-goat does not lurk among frequented mountains.
(i.e. if a thing is worth getting, you have to go far afield and take trouble to get it.)

(22) *Qūsh qanātin, ār ātin.*
The eagle has his wings, the man his horse.

(23) *Buyerda tukhe-sutdin bilak hama nersa tapaledur.*
You can get anything here except chicken's milk (said of a very fertile country).

(24) *Man aldurāiman ketghalé, ishakim aldurâidur yatghalé.*
I am in a hurry to go on, my donkey is in a hurry to lie down.
(one man's meat is another man's poison).

(25) *Ishak hangraghān ja'igha barmang.*
Don't go where the donkey brays (if you want to avoid your fellows; in Chinese Turkistan, where there are people there are donkeys and where there are donkeys there are people).

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The most curious and amusing piece of popular lore I came across was a quaint litany which I took down at Khotan. The refrain *Panah berghil Khudayim* means, almost literally, "Good Lord, deliver us" and there must be some echo of Christianity in it; but whether it dates back to the Nestorian Church which flourished in these parts between the 7th and 14th centuries, or whether it is of more recent origin, it is difficult to say.

A Khotan Litany

Yollgha tushgan patikdin — From quicksands on the road
Tinjip qalgan qatikdin — From curds that have gone bad
Panah berghil, Khudayim. — Good Lord, deliver us.

From the thorny branch of the wild apricot
From the old of womankind
Good Lord, deliver us.

From the nose-bag of a stallion (i.e. from being within reach of his teeth),
From a wife who has taken to thieving
Good Lord, deliver us.

From the hard clods of a salt plain (because they hurt when they hit you),
From the hard words of an old wife
Good Lord, deliver us.

From a horse that trots with his tail straight out behind him,
From a policeman who arrests you without a warrant
Good Lord, deliver us.

From a learned man without manners,
From a hen that is perpetually clucking
Good Lord, deliver us.

From rats in the hay-loft,
From a child-bride who runs away back to her parents
Good Lord, deliver us.

From a threshing-floor with nothing to thresh on it,
From a guest who comes just at harvest-time
Good Lord, deliver us.

From the weirs of Daraskal (because they are so slippery that you fall in if you try to cross the canal by them),
From the pencilled eyebrows of a woman
Good Lord, deliver us.

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respectively; and if they had not been taken by surprise several days before they thought the Governor's troops could possibly reach them, there would have been much more bloodshed and many civilians might have lost lives or property.

The joy and relief of the Kashgaris at their deliverance knew no bounds. The popular feelings were amusingly expressed in a ribald ballad, which was being sung within two days of the Titai's execution, if not sooner. It described with much gusto the defeat of the "Bald Wax-Seller" by the Government troops, his capture and his subsequent execution, by "Ma Darin." The poetry of this effusion was not of a high order, but some of the quatrains showed considerable *verve*. Here are a few specimens:

The wily Ma Darin
He brought his Kalmuck lads
He fell upon the New City and took it
He seized the Bald Wax-seller and shot him.

By Allah! a wind arose
By Allah! a tempest arose
The soldiers of the Bald Wax-seller
By Allah! they have fled away.

The Bald Wax-seller who slept on cotton-wool
The Bald Wax-seller who lolled in his carriage
Who founded the city of Frogtown [1]
Four bullets were enough for him and he is gone.

Though he boasted in his pride
His soul was in the hands of God;
Weep not, O people of Kashgar
Your city too is in God's hands.

The fate of the Titai's harem was a matter which excited the keenest interest among the scandal-loving Kashgaris. Another of the quatrains ran as follows:

In the palace of Ma Titai
Forty vases of flowers are left;
The wives of Ma Titai
On an evil day are widowed.

[1] The Titai built an immense palace at Pakalik, 12 miles south of the New City, but as mentioned above it was burnt down. The name means "full of frogs," for which reason the Titai changed it to Sukho and forbade the use of the name Pakalik.

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It was rumoured that Ma Darin, who was young and good-looking, had fallen in love with the fairest of his slain foe's daughters, Shujia Khan :

Word came from Peking
That Ma Darin was to return ;
Ma Darin refused to go
Saying " They must give me Shujia Khan."

I regret to say that so far as I could discover there was not the slightest foundation for this romantic story.

Satisfaction at the destruction of the Titai was not confined to the Turki population. Shortly after the " war " D. lunched with a Chinese friend whose husband, an official of high rank, had lost much " face " in an encounter with the Titai two years before. The old lady, chuckling mightily, told D. that when she heard that fighting was going on at the Hsieh Tai's Yamen she ordered her carriage at once and drove over to see the fun. To her intense disappointment the officer in command would not let her in and sent her back to her garden with an escort of twenty rifles. Next day, when she heard that the Titai had been shot and his body exposed, she drove to the New City to see it. " There he was," she crowed, " the ' King ' who had lorded it over us all and robbed people right and left for so long, nailed up to a wooden stake and all full of holes ! Twenty-five holes there were in him, I counted them. There was an extra big one in the middle ; Ma Darin says he made that. And all the Turban-heads were spitting on him and throwing mud at him and calling him " Padshah." His hands and feet were cut off, just as he used to do to people who annoyed him ; they've been sent packed in a box to the Governor at Urumchi. I went to see the Hsieh-Tai too ; he hadn't nearly so many holes in him, but he was just as dead as his father. Yesterday all the Titai's wives went in carts to Ma Darin to ask for food, as they said they were starving. He gave them a lot of rice and flour and two hundred taels to go on with. Some one offered to get carriages for them to drive to Ma Darin's in, but the Hsieh Tai's mother said ' No, we can't have carriages now, we must go in carts like common folk.' "

* * * * * * * * * * * * *

By the time that the excitement of our small "war " had passed, midsummer was upon us and we realized sadly that the sands of our happy time at Kashgar were fast running out. My leave, two years overdue, had at last been sanctioned ; during twelve years' eastern service I had only had six months'

193 e.g. baɣïm "my garden" baɣïmïz "our garden"
baɣïŋ "your garden" baɣïŋïz "your garden" (pl.)
baɣï "his, her, its garden" baɣlæ-ri "their garden"

The suffix forming the present participle: -æ , -ɛ
qïl "do, make," qïlæ "making, doing"

The suffix forming the conditional: -sæ , -sɛ
bolmɛq "to be, to become," bolsæm "if I were"

The suffix expressing impossibility: -al-, -ɛl-
ber "give", berɛlmɛdi "he was not able to give"

The suffix forming verbs out of nominal stems: -la, -lɛ, -læ
tišlɛmɛk "to bite"

The suffix forming the negative participle in the present tense: -mas, -mɛs, -mæs
körmɛs "not seeing"

The suffix forming the past tense:
1. pers. sg. -dïm, -dim, -dum, -düm, -dəm, -dœm
2. pers. sg. -dïŋ, -diŋ, -duŋ, -düŋ, -dəŋ, -dœŋ
3. pers. sg. -dï, -di (refers also to the plural)
1. pers. pl. -doq, -dɔq, -dük
2. pers. pl. -dïŋïz, -diniz, -duŋïz, -düŋiz, -dəŋiz, -dœŋiz

e.g. qïldïm, qïldïŋ, qïldï, "I did, you did, he (she, it) did," etc.

The suffix forming the past participle (converb): -ïp, -ip, -up, -üpʃ -op, -əp, -œp
čir "enter, come in," čirip "after having entered"

The suffix forming the past participle (converbum terminalis): -ɣač, -gɛč
qïl "do, make," qilɣač "when you do"

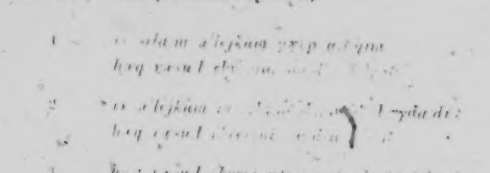
The suffix of the participle expressing habitual activity: -ɣaq, -qaq, -gɛk, -kɛk ; ur- "to push, to beat, to strike, to hit," urɣaq "beating something habitually"

The gerundial suffix expressing "in order to": -ɣali, -ɣæli, -gɛli ; kör- "see," körgɛli "in order to see"

The suffix which forms a gerund: -ïɣ, -iq, -uɣ, -uq, -ig, -ik, -üg, -ük
qïl "do, make," qïlïɣ "the doing, the making"
bil "know, understand, comprehend," bilik "the knowledge, learning, erudition, comprehension"

The suffix forming the future participle: -ɣo, - u, -qu, -gü
kel "come," kelgü "one who wants to come, will come, wishes to come"

539 H. Specimen of Eastern Turkish Literature
Turkish text (transcription)



1: Washington S-4 (no date) 1956 AF13 Northwest China
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4 *haq_rəsu l ikrem ucun jete dəjə: jə'ral*
mapa usla bolsəŋiz dʒ[illegible] (dʒrra dim) bol du

5 *ala kim du ərəgr qad'm qəbla*
ala kim du jəmej tomej toqdla

6 *ala kim du oylin qurbə.s eble*
oylom a əq bolsəŋiz mapa dʒərə.b be

7 *pajyambəjm du ərəgr qad'm qəydla*
mələjk du jəmej tomej toydla

8 *ura him du ismaəlbə qəydel səydla*
mapa usla bolsəŋiz dʒərə.bma bol du

English translation:

1 Peace be with you, my dearest Gharib
Out of what has God created the honored prophet?
2 Peace be with you also, Juneid of Baghdad
God has created the highly honored prophet from light
3 How many rivers has God created because of the highly honored prophet?
4 Because of the highly honored prophet God has created seven rivers
If you are my teacher, this is my answer
5 Who is it, who became satiated without eating or drinking?
6 Who is it, who has sacrificed his son?
My son, if you love me, give me an answer
7 It is my prophet who has set his foot upon the heavenly throne
It is the angels who became satiated without eating or drinking
8 It was Abraham who slaughtered Ismail like a sheep
If you are my teacher, then this is my answer

I. Other Turkic Dialects of the Northwest

19 1. Phonological differences

The remaining Turkic dialects of the Northwestern region, namely Kirghiz, Uzbek, Tatar, Salar and Sarigh-Uighur are somewhat different phonetically from New Uighur. Since all these Turkic dialects stem from one and the same original Turkic language, namely Common Turkic, phonological differences on the basis of the latter may be discussed if they are

/The New Uighurs/

000 can marry easily, and divorce their wives even more easily. A
563 farmer seldom has more than one wife, but a city man usually
[595] has at least two, living in different parts of town. The marriage
[369] age for girls is twelve to fourteen; for boys, fifteen to sixteen.
[582] Matches are arranged by parents, and often the children have
[584] known and played with each other for years. Ceremonies are
563 performed at the girl's first marriage. Her parents invite all
585 their neighbors to a feast, at which the leaders of the mosque
are also present. Together the bride and bridegroom eat some
[152] bread dipped in salt water. Customarily the bride and her
mother weep and wail aloud during the ceremony. The mullahs
are paid a fee for performing the rites, and food and money are
given to beggars. All expenses are paid by the bride's family.
The only liability incurred by the bridegroom is the hagg-i-mihr,
a settlement for his wife. Theoretically the wife can claim this
settlement at any time before her death, but it is never claimed
except at divorce, and occasionally this old tradition is omitted.

A procession of musicians accompanies the bride, who rides a pony or donkey or walks in front of the others from the home of her parents to the home of her husband. When she arrives at her new home, she is lifted over the threshold by her husband and his relatives.

[556] Several days after the wedding, the bride's family, if wealthy, gives one party for the men of the two families, and one for the women.

b. Coming of age

563 Women do not reach their full social status until they are
562 thirty or older, when they attain the dignity of jawanlik. A
885 woman who has reached this age of discretion is called a jawan,
[302] and is privileged to braid her hair in two long plaits.

This coming of age is celebrated by a feast known as jawanlik toi, given by the husband. For the first time the woman appears with her braids, and wearing a special shirt known as the jawan-chi konglak. After this celebration she is more important in the home and commands more respect from others. She is also
[581] worth more on the marriage market, as the younger bride has a tendency to run back to her parents. A New Uighur man would rather obligate himself heavily to marry a good-looking jawan than to take a young girl. The word jawan can always be found
[533] in their love songs, as in the following example:
[539] "Who is it who knows what health is worth?
Not the healthy man who has never been ill.
What woman is it that knows worth in a man?
Not the girl who has never been a jawan." (Skrine 1926:203)

c. Remarriage

563 Remarriage is not condemned in New Uighur society. The
587 average man is a lazy, good-natured, easy-going and rather

563 538 195 the greater part are heavy and poor. He has also left excellent pieces of music, excellent both as to the airs themselves and as to the preludes. There is not upon record in history any man who was a greater patron and protector of men of talent than Ali Shir Beg. He had no son, nor daughter, nor wife, nor family. He passed through the world single and unencumbered, and in the end, victim of a sudden stroke, he departed to the mercy of God." (Sir Olaf Caroe, Russian Empire, p. 219.)

The Chagatai language, being mainly the language of the court, was finally replaced by the Persian language, nd the use of Chagatai as well as literary production in this language came to an end.

563 538 195 193 Both the early Uighur and Chagatai literatures were the product of the sedentary population of Turkestan. The bulk of literature, however, is to be found in the oral literature which originated with the nomadic Turks. Proverbs, ballads, epic narratives, legendary tales and songs, form the body of this oral heritage. These proverbs, songs and stories are transmitted orally from generation to generation and are mostly carried by the beggars, wandering minstrels, story-tellers and professional musicians.

The popular proverbs among the Turkic people relate much about the customs prevailing among them, their beliefs and attitudes. Here are some examples of these proverbs:

• [539] "The eagle has his wings, the man his horse."

"The cock tells you the time, the donkey tells you where your halting place is."

"The girl whom her father does not want to give in marriage is priced high."

"When the camel's stomach is empty, he stretches down his neck even to the thorn-bush."

"Those who never even rode a donkey's foal, now ride yearling horses; those who never even drank barley gruel now drink tea."

[177] The influence of the Persian culture is strongly evident in the popular proverb, and one finds many proverbs identical in both languages.

563 538 The art of story-telling is very popular in Eastern Turkestan. Many of the folk tales belong to the general Turkic and some to the Persian story cycles. An example of such tales is the story of Hamra, recorded by the Russian scholar Radlow, the theme of which is taken from a popular Inner Asian written tale by the same name about the love of two supernatural beings for a young man. Many of the romantic tales of the fifteenth century poet, Ali Shir Nevayi, are in the repertoire of the story-tellers. These folk tales are full of fantastic and supernatural elements, and the Persian influence is easily recognized. These

563 538 tales, although predominantly Moslem in character, have many elements of the older beliefs in them too.

Many of the folk tales originated from the old epic tradition of the nomadic Turks. The change from nomadic to settled life, the introduction of elements foreign to the Turks, and most of all, the conversion to Islam, have left a considerable impression on the epic tradition and change the character of what was essentially an expression of a nomadic culture.

563 533 The song is a very important part of the Eastern Turki cultural and social life. It does not, however, play so integral a part of life as with the Turks, among whom the song literally lives with the people and describes every aspect of their lives. [177] Here, again, both the sedentary life and foreign elements, mainly Persian, have exercised their influence. The Eastern Turki songs are considerably more individualistic than those of the nomads. The tone of the songs is lyrical and highly personal, with scarcely any of the strength and enthusiasm of the songs of the nomads. Themes concerning love, individual fortunes and misfortunes, and different moods constitute the subject matter. The following are examples of the Eastern Turki songs (recorded by C.P.Skrine):

[539] "If my father ask you, if my mother ask you,
Say, 'He is distraught.'
Say, 'His heart is sorrowful, his eyes are full of tears.'
Say he weeps for you."

"My horse is gone from before me
My whip is no more at my side.
Even though this may be my native land
Poverty is come upon me."

"So great is my love for my dear one
Even though I planted it, it could grow no taller.
So fair is the river of my tears,
If I watered my horse from it, he would never be satisfied."

Besides these lyrical songs, strongly influenced by the Persian tradition, there is a small group of songs which still carry the influence of the epic tradition and are partly concerned with the past of the people. These songs are called kuchuk by the Eastern Turks; they are ballads or short epics, and they come closest to the epic tradition of the past. Many stylistic devices are reminiscent of the epic tradition, such as repitition of key phrases, and strongly rhythmic verse. The epic themes, however, are usually absent. Some of the ballads are comic in [539] character. C.P. Skrine brings an example of a kuchuk, The Sad Story of Mulla Tokhta and the Farthing's Worth of Tripe

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(p. 211):

563 533 539 "Brother Mulla Tokhta, head man of our village
Swagged into market as if he were the mayor.
He hired himself a donkey
And bought a rope for a half penny
And a piece of tripe for a farthing
And hung the tripe from the donkey's neck.
The donkey promptly bolted
And kicked the byjar in the stomach.
Mulla Tokhta walked home with the tripe,
Took his knife without a handle and cut it up,
Took his spoon without a handle and stirred it,
Said, 'Let's have a feed,' and was just sitting down
When in burst six policemen,
Ate up all the tripe and went away."

563 538 The Russians have done considerable study in Taranchi literature and oral tradition because of their access to the area. In addition to the Eastern Turki tradition, the Taranchi texts include the oral art which sprang up in the area since the settling of the Taranchis in the Ili Valley. The most common themes are concerned with the oppression of the Taranchis in the Ili Valley and complaints against the Chinese.

The nomadic tradition is kept in Eastern Turkestan by the Kirghiz and Kazakhs, the majority of whom are still nomads. [101] They belong culturally to the Kirghiz and Kazakhs in Western Turkestan, and have no distinguishing features.

563 533 538 Music, folklore and epic poetry constitute the bulk of the Kazakh and Kirghiz cultural heritage. Because of the way of life and strong clan ties, their folk art is primarily social in character, concerned with problems common to clans and tribes and not so much with the fate of the individual.

Story and music accompany every phase of their life, and all the important occasions in life are expressed in special songs. A Kazakh writer, Abai Kubanco, wrote the following about the [539] importance of the song in the life of the nomadic Turk:

"The song will open the door of the world for you
The song will open the door of death for you
Listen to it, Kazakh, and follow its wisdom
The song travels with you all your life." (from K. Menges' article in Pivot of Asia.)

563 538 Tales and legends also play an important part in the life of the Kirghiz and the Kazakhs. There are many tales of mystery, magic, animal tales and tales about battles and struggles for good pasture land.

The heroic epos is still alive among these nomadic people, and it usually tells of historical events concerning the glory of

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534 Sitar—very similar to the doutar, but has nine strings which are played with a bow.

Tambur—consisting of five strings that are plucked with the fingers.

Rbab—longer than the previously mentioned instruments, a sort of mandolin with five strings along the front of the instrument and five others of different lengths along the side.

Hechtar—a guitar with eight strings.

Ney—a pipe with eight holes.

Surney—a copper trumpet.

Sipay—antelope horn with iron rings.

Dop—a drum.

Kalun—a kind of psaltery (ancient stringed instrument) made of a wooden box on which eighteen pairs of brass wires are strung, supported by wooden pads, regulated by fixed keys at the side. (The Chinese have a similar instrument, and it is possible that the kalun was brought from China.)

535 The dance is performed by both men and women. Each usually dances by himself, although a man and woman may dance together. They sing as they dance. The dance is fiery and rhythmic. The body sways continuously and the arms play a very important part in expressing the mood of the dancer. When a number of women perform together, they usually form a circle and exchange places. They sometimes arrange themselves in a double line or in pairs, each person dancing in her own place. Like the Turkic music, the dance steps seem dull and unvaried to the unaccustomed Western observer.

This form of dance is quite unknown in the Moslem parts of Western Asia, and would be highly frowned upon. Le Coq is of (174) (714) the opinion that these dances were probably inherited from the old pre-Islamic times.

533 535 177 668 The arts of folk dance and music have been promoted by the Communists as part of their program of nationality cultural activities and expressions. The professional teams of dancers and musicians perform often in the different National Festivals in China and also abroad. More than encouraging the performance of the existing folk dances and music, the Communists have been promoting the creation of the new "folk dance" and "folk music," to express the new era of liberation. A sample of the results obtained is to be found in the following excerpts from so-called Uighur folk songs:

(539) "You have made our land a lovely garden, Mao Tse-tung,
You are the inspiration of our life, Mao Tse-tung,
We know you have our welfare at heart, Mao Tse-tung,
You are the saviour of our people, Mao Tse-tung,
Long live Mao Tse-tung!
Hurrah! Hurrah! Hurrah! Hurrah! Hurrah! H-u-r-r-a-h!"

HEALTH AND SANITATION

I. Introduction

For the purposes of this section the region has been divided into three groups: (1) the Turkic people of Sinkiang (including the Eastern Turks, Kirghiz and Kazakhs), (2) the Tibetans of Chinghai and (3) the Chinese of the Northwest (including both Hans and Moslems).

Measured by Western standards, the area as a whole lacks most modern facilities for maintaining high standards of health and sanitation. The shortage of trained personnel in the fields of medicine, dentistry and nursing is quite acute. These conditions may be due partly to the geographical location of the area, being in the deep hinterland, away from the center of China, and generally lacking a sufficient water supply. The common man's ignorance of the basic facts of health and sanitation contributes greatly to the spread of disease and to the lack of precautionary measures against the occurrence of certain diseases.

However, the local population, while living under what we consider unsanitary conditions, has built immunities to many diseases, to which a Westerner, living under the same conditions, would easily succumb. Some habits that we consider dangerous in spreading disease may actually be without any harmful consequences to the local people.

II. The Turkic Peoples of Sinkiang

A. The Diet of the Turkic People

The daily diet of the sedentary Eastern Turkis consists mostly of mutton and rice, with vegetables, both boiled and fried, including onions, potatoes, turnips, carrots and spinach, many forms of soups, and pilaus. Tea is the staple beverage, served with sugar and without milk. Bread, in the shape of circular rolls indented at the top, constitutes an important item in the diet. A variety of fruits, including melons, apples, pears, apricots, peaches, nectarines, pomegranates, plums, cherries, and mulberries, grow in profusion in Turkestan and are abundant during the summer.

The common people eat only twice during the day; in the morning and in the evening. The wealthy people frequently have feasts and eat a great abundance and variety of foods. Many of them suffer from abnormal obesity as a result of overeating and lack of exercise. A common proverb in Sinkiang warning against the folly of this type of behavior is the following, "He who eats sparingly eats ten times, but he who eats too much eats but once."

The diet of the Kirghiz and the Kazakhs, the nomadic Turks, differs somewhat from that of the sedentary Eastern Turks. Their diet is composed mainly of milk and mutton. From flour and

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779 up to the ankles. A special provision is made for those to whom
515 water is not available because of their being on a journey or being sick, etc..."and if you are sick or on a journey or one of you came from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and hands therewith." (5:6) A complete ablution of the body is required when the body has been soiled to a greater extent. Though not always strictly observed, these religious habits are followed quite closely by the majority of the population.

2. The predominant diseases in Sinkiang

164 The predominant diseases in Eastern Turkestan which were recorded by Grenard and Pevtsov are the following: goiters, syphillis, gonorrhea, smallpox, scabies, tuberculosis, the Baghdad boil (a disease brought over from the Middle East), rheumatism, often connected with the effects of venereal diseases, trachoma and other eye illnesses, dental troubles, inflammation of the joints, malaria and some cases of leprosy. Skin diseases are very common among the population. The Eastern Turks
[515] seldom change their clothing, including their underclothes, and their fur hats are hardly ever taken off. This often results in the growth of parasitic vermin. The excessive dust and dirt are very conducive to the spread of skin diseases. Unfortunately, no figures are avilable on the incidence of different diseases. Most feared are the epidemic diseases which spread rapidly and the incurable diseases, like leprosy. There is a popular proverb in
[539] Eastern Turkestan that says the following: "Flee from the leprous as you would from a lion."

3. The local doctors

759 The two most popular types of doctors in Eastern Turkestan
756 are those who practice Arabic medicine, and those who practice witchcraft. Arabic medical science is fairly well developed and includes some knowledge of human physiology, methods of curing certain diseases and even some surgical techniques. Most of the mosques have hospitals attached to them for the care of the ill and the injured. However, the knowledge of those doctors practicing Arabic medicine in Eastern Turkestan is quite limited. There has been no great progress in their methods since the 11th and 12th centuries. According to C.P. Skrine, the witch doctors are much more popular than the Islamic doctors. The witch doctors are called bakhshis in Yarkand and du'a-khwans or jadugars in Kashgar. The fees of the witch doctors are relatively high, and the more famous of them are very well-off. In return for their fees they compose spells and perform incantations to drive away the demons which possess the patient.

181 721 779 and the Turkis are likely to make untrustworthy soldiers.

J. Material Concepts

556 183 [565] One of the most important standards according to which an individual's place in society was measured in Sinkiang was the extent of his wealth (Türk: zenginlik). The wealthy merchants and landowners for centuries occupied the leading positions in society, while those who lacked property, the poor and the beggars, were at the bottom of the social ladder. Wealth was considered as a sign of God's blessings (Türk: Al'ahin nimetleri) and of the individual's earthly wisdom. A man of property commanded political power as well as an important position in society, while a man who had been reduced to poverty lost all his prestige. Poverty was considered a disaster, as the following folk song indicates:

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"My horse is gone from before me,
My whip is no more at my side.
Even though this be my native land
Poverty is come upon me."

(C.P. Skrine, Chinese Central Asia, p. 208)

556 668 177 [565] From the Communist propaganda, it seems their intention is to eliminate the wealthy classes. It is difficult to tell how many of the leading property owners have become influential under the present regime as "Communist" leaders, and how many have been truly eliminated. If Communist doctrines are truly pursued, a new attitude in regard to property, will have to be developed. The association of property with the individual will cease, since the property will be transferred to the ownership of the state. We have indications that such a transformation has not fully occurred. The leadership of the Moslem community, however, has been transferred from its wealthy members to the party officials. An individual cannot aspire any more for advancement in terms of gathering more property, but only in terms of becoming an important party member.

815 668 177 As regards science (Türk.: bilgi, verb. 'knowledge', the term is as old as recorded Türkic history) there was not much of it p prior to the Communist revolution. The only type of knowledge prevalent among the population was the knowledge of religion, of Islam, and the scholars of the Turkic community were its Islamic scholars, and not those versed in secular education. However, with the dependence of the new regime on the new regime of science and scientific achievements (sometimes the term science corresponds to what we mean by it, and often it is used to embrace much more), a new emphasis has been put on the sciences. There are very few among the Turkic people in Sinkiang who are familiar with any of the sciences, and therefore there still is no basic attitude or reaction to the world of science. It is regarded with mixed curiosity, admiration and fear. The term "science"

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668 and "The achievements in political and judicial work in Sinkiang in the past five years," also in Sinkiang Jih-pao, September 30, 1954, and numerous others.

5. Other campaigns

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*668 Besides the above, special propaganda campaigns as well as routine ones have been launched throughout the years. In the Northwest, at least the following campaigns took place:

1) "The march to wipe out illiteracy" in July, 1952
2) The three anti- and five anti- movements in 1952
3) The start of the first Five-Year Plan in 1953
4) The calling of People's Congresses and the establishment of the Constitution, 1953-54
5) Finishing the land reform missions in agricultural areas of Sinkiang, 1953
6) The practice of minority autonomy, 1953
7) The increase of production and the austerity movement, 1953
8) The strengthening education as a whole and training minority cadres in particular movement, 1953
9) The denunciation of the U.S.-Chiang Joint Defense Pact (over Formosa) in 1955
10) The criticism of capitalistic ideas among the peasant Party members in Shensi in 1955
11) The signature movement against the use of the atomic bomb, in 1955
12) The suppression of counter-revolutionary movements at various times
13) The killing sparrows movement in 1955 (Chung-kuo ch'ing-nien pao, December 24, 1955. Because of the extreme shortage of food, the Communists started to pay attention to all birds, rodents, insects and worms that might consume food. They singled out a few, including sparrows, as targets of campaigns. In this case, the movement started in Kansu and spread to the whole nation.)

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• 539 B. The Content

The flavor of the contents can be sampled in the following paragraphs:

1) A praising song used by a Sinkiang group:

You, Giant Mao Tse-tung,
Brought freedom to the people
You, Hero Mao Tse-tung,
Brought brightness to the people
You, Father Mao Tse-tung,
Saved the suffering people.
In the past we were ill-treated
And had no interest to produce;

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Now we have emerged to be honored,
And happily we produce;
From now on we will never be suppressed by the enemies again.
In the beautiful garden there appear the dawn and spring,
The sun appears in the east;
The people blessedly sing:
With only one heart and only one will,
To follow the Communist Party forever.
(Hsin-kuan-ch'a, 1953, No. 15, p. 27.)

2) Another song for the minorities:

When my heart thinks of Mao Tse-tung,
The sun turns red at midnight;
When my eyes see Mao Tse-tung,
The dark mountain paths open wide;
When my mouth talks about Mao Tse-tung,
My fatigue gone, I work day and night;
When my fellow-travellers mention Mao Tse-tung,
My thousand-pound burden suddenly becomes light. (Wen-i-pao, 1954, No. 2, p. 30: "All the Nationalities sing about Chairman Mao".)

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VI. The Effect and Influence of Propaganda

A. Factors Contributing to Success

As a whole, the propaganda program of the Communists has been successful. The success is mainly due to the fact that the Communists have completely shut off all other sources of information. They are the only ones to provide news. Moreover, the repetition, the persistency, the thoroughness and the dead seriousness of the Communists make it hard for people to disbelieve. This is especially true of the youth. The effect of the Communist propaganda is clearly illustrated in the following examples:

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1) My name is Ahbuduzheyimu Tsake. I am a Young Pioneer of Uighur nationality. I am 14 years old and attending the first grade of the No. 2 Teacher's School in Tihua. My father is a blacksmith. Before the liberation my family was so poor that we could not get enough money to buy food or clothes...when Sinkiang was liberated the sunshine of the era of Mao Tse-tung began to illuminate every town, every village and every pasture north and south of Tienshan Mountain. My father became much more enthusiastic about his work and life in our family became better and better.... In January, 1950, several schoolmates and I were admitted to the ranks of the Young Pioneers. From then on I made up my mind to study hard, to build up my body and to be a good pupil of Chairman Mao Tse-tung. (New China